

# The Holy Cross Magazine

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# The Holy Cross Magazine

July



1950

## Why Pray?

BY SISTER RACHAEL, O.S.H.

THE evening before the outbreak of war in the summer of 1914 Lord Grey, the British Foreign Minister, looked out window and saw the lights being lighted in the square below. Then he turned and said, "The lamps are going out all over Europe. We shall not see them lit again in our life time." At the last Cabinet before the declaration of war, the Prime Minister spoke to the other members very solemnly. The situation was so desperate, he said, that there was nothing else to do but invoke the help of Almighty God.

Nothing left to do, but pray!

Most of the objections to the practice of prayer, and to belief in prayer, are based on misconceptions about what prayer is, and what God is like. We need to think first of what we mean by prayer.

There are hundreds of definitions of prayer, but we do not really learn much about what prayer is by reading definitions, any more than we learn what love is by defining it. Prayer is a loving act of the human heart towards God, and we know what that is by doing it.

Prayer is a two-way relationship between the Creator and the creature. God who made us, also sustains us. From moment to moment He gives life to our body, without our doing anything about it. But we are not just bodies, animals; we have free rational souls, in God's image, and the life of a human soul is sustained by God from moment to moment. But here the process is not automatic. In our spiritual life, no growth takes place without our consent.

We do not grow automatically to become more like Jesus—more self-effacing, braver, purer, more humble. Spiritual growth, any real spiritual maturity, is accomplished by God in us with our consent and at our asking. That is because we are persons, and God respects our freedom.

Prayer is as necessary to the soul as air and food are to the body. God made us to be altogether holy—in His image. All of us—body and soul, Sundays and week-days, is to be sanctified. There is no moment in our lives when He is not looking upon us, loving us, seeking our love and loyalty. God is infinite, and can pay infinite attention. He

is inexhaustible, and can listen to all His children at once, and respond to each as if that soul were the only one. That is what God's attention is like.

St. Paul says "Pray without ceasing." Certainly he means we are to pray regularly and often, not just when the outlook is dark. He means more than that—he means we are to cultivate a sense of God's presence everywhere, and learn to turn to Him constantly. Prayer is meant to be a constant factor in our lives, not a spasmodic effort, nor something which has its own time and place.

We cannot do *anything* without God.

Prayer is something like breathing. We breathe in the power and love of God, and



we breathe out praise and penitence and joy and trust. Prayer is different from breathing in that we grow and develop in prayer. It is not just the same, year after year. Sometimes the growth is gradual and sometimes we seem to make great strides in a few days. Now we have described what we mean by prayer—a constant, loving, active and developing relationship of the creature and its Creator, as necessary to our spiritual life as air and food and water and shelter are to our bodily life.

Let us think next of some of the objections to the whole idea of prayer. Sometimes people say prayer is magic. Say the right formula and you get what you want and cannot get in any other way. When

your religion is attacked, it is a good idea to define the terms that are used.

What is magic? Magic has two characteristics. It is a wholly non-moral thing. No matter who you are or what your purpose, if you say "Open, Sesame," the door to hidden treasure swings open. You have only to know and pronounce the right words. Now does prayer work like that? No. Prayer does not depend for its efficacy upon our knowing some secret formula. Nor is the spiritual life independent of moral values. It does depend upon who you are who ask, and what your moral attitude is. God hears the prayers of the righteous.

The second characteristic of magic is that by it a man can force a spirit to do his will.

Prayer, on the other hand, is never an effort to change God's will. He never changes. For God to change is unimaginable. The universe would go up in chaos. Nobody in his right mind wants to change God's will. We pray that He may change *our* wills. Prayer is God's arrangement. He created us able to pray and needing to pray. It is His arrangement whereby we can develop our filial relationship to Him, and whereby He can bring us to full spiritual maturity, to holiness. It is not a method of putting something over on Him. It is, also, by His design, the means by which He gives us our highest joy. "Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee." Prayer is not magic in the second sense either—in the sense that it is a method of putting something over upon the Divine Will.

Another common objection to prayer, especially to common prayer, where a form is used, is that it is mechanical and unreal. The whole body of Christ, the Church, must live by prayer, just as individual souls do. Think what happens to a human body when its power to breathe properly is lost—how it gasps and strangles and weakens, and finally dies. The only way a group can pray is by using an accepted form. So the Body of Christ, of which we are members, must use our hearts and lips and bodies in prayer if it is to live. Anyone praying anywhere is strengthening the whole body. Any failure



anywhere weakens the whole body. The great public prayer of the Church is the Liturgy, the work of the people, common prayer. By submitting our private preference to the spirit of the liturgy through the changing seasons of the Church year we learn to pray as members of a body, bound to the other members by faith and love. Common prayer is the breath of life to the Body of Christ.

Now let us go back to the story we started with. See what an inadequate idea of prayer is suggested when men turn to God at last, in a desperate situation. Ordinarily man can handle his own affairs without help from God. Only when things get out of hand completely does one resort to that solemn business of invoking Almighty God.

See also what a view of God is presupposed: God is not interested in ordinary human affairs. He is very remote, and, presumably, very busy—too busy to be bothered with small matters. Much of what goes on in His universe is either of no concern to Him, or is outside His control.

Two things have gone to make up this not uncommon notion of God. First, an over-emphasis upon His otherness and majesty and consequently the neglect of His intimate presence within His universe, deep within each heart, the field and ground of all being, deeper than anything else. "Underneath are the Everlasting Arms." Second, the influence of Deism, that belief widely accepted in England and this country during the 18th century, that God is indeed a great Creator, but in the manner of a watch-maker, who made a watch, wound it up and let it go by itself.

Deism is a much narrower view of God than that given us in the Old Testament. We read in Deuteronomy that "God is very near us, even in our hearts." Deism is, of course, altogether incompatible with belief in the Incarnation—God so identifying Himself with His creation as actually to become Man, and live a human life here in our midst.

When prayer is thought of as a last resort, two special difficulties arise, which are very commonly thought of as objections to prayer. The first is that prayer is often ap-



THE VISITATION

By Isenbrant

(Courtesy of the Metropolitan Museum of Art)

parently not answered. The second, and less common difficulty, is that prayer as a last resort has something craven and unworthy about it. If one does not pray when things go well, it is better, more manly, more self-respecting, not to pray in emergencies.

As to the problem of so-called unanswered prayers, first, we are not encouraged by Christian teaching to think that just any desperate or selfish supplication of ours will be instantly or even eventually granted. We are told that God will hear the prayer of faith, made in the name of Jesus Christ.

We do not mean by "Faith" a firm conviction that we will get what we want. The whole New Testament teaches us that faith is the utter surrender of the soul to God, in obedience. When we say "I believe in God," in the Creed, we do not mean "I think certain things are true about God." We mean "I give myself to God without reserve." The life of faith is a life of complete surrender to God, in obedience to His will and commandments.

When we pray in the name of Jesus Christ, we pray as He would pray—as He *does* pray, in us. We ask for nothing but that His will be done. So what we ask for in loyal submission to God's will, and in union with Jesus Christ, will be granted us. We know that God is wise and we are not, and we do not really expect Him to run the universe according to our desires, even our natural desires for good things. Intercessory prayer for others, and the prayer of petition, prayer for ourselves, are good and

necessary parts of prayer, but they are not the whole of prayer. If we are faithful in the prayer of praise and adoration, in thanksgiving and self-oblation and in penitence, we grow in a sense of God's goodness and trustworthiness, and we shall not be tempted to make a mistaken use of the prayer of petition.

If the British Cabinet, or any government or any family, were in the habit of praying in the habit of referring every decision to God; in the habit of making every choice in accordance with the gospel, do you not think God would be able to use that growth for good in a way in which usually, because of our unbelief, He cannot? If one does not pray when things go well, is it really best to refrain from praying when we are afraid or in some great trouble? If your son forgets you when he is happy and occupied with his own interests, if he does not share his fun and his pleasures with you, you are hurt. Does it make it any better if he decides he will not go to you for help when he is in trouble? Surely it is better to pray in trouble, than not to pray, even if one has neglected prayer at other times. But if the impulse to pray when things look black is just a childish seeking for protection, a reversion to nursery technique, then that is not prayer at all, and had better not be indulged in. That is an escape.

True prayer is based on the belief that God *is*. It is not an escape. It is just the opposite. It is a loving relationship where we give ourselves to Him, the supreme reality, just as He knows Himself to be.

Many objections to prayer are based unconsciously upon the premise that God is not an objective being at all, but something subjective—a figment of our imagination dreamed up to help us through the cold and unsatisfying realities of our life. From this idea came the charges that prayer is delusion, dope, self-hypnosis, day-dreaming.

If God really exists, then all these objections fall to the ground. They have no point. If God really is all that the Christian faith says He is, then converse with Him is the most real, costing, exciting, and valuable human occupations.





# The Baptismal Rite

BY GABRIEL HEBERT, S.S.M.

WHAT the Prayer Book says is this: 'Dearly beloved, forasmuch as our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon the Father, through our Lord Jesus Christ, that of his bounteous mercy he will admit to *this Child (this person)* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and made a living member of the same.' Similes and phrases about the supernatural work of God in Holy Baptism occur repeatedly in the service; if you would know how often, read through the service and see.

But is it all true? Does something really happen to the baby who is baptized? We should not regard this as a question to which we Catholics will answer a defiant yes, as against others who give a hesitant negative answer; we should take it as a serious question, addressed to ourselves. The Church being what it is, in our country, here and now, should we not feel qualms about the high language about it which the Prayer Book uses in the rite of admission to the Church, as the place of the regenerate, of the kingdom of heaven, of everlasting salvation? As for the rite of admission, is it not usually rather meanly performed and not very many of the baptized babies do grow up as believing and worshipping Christians, but fall away from the Church and become merged in the deeply secularized life of our modern civilization? What difference does Baptism actually make? Could it not be more honest and truthful to get the Prayer Book service revised so as to express what is really happening—namely, that the parents have brought their child to God, desiring to dedicate it to His service?

I have tried to express the difficulty as candidly as possible. It needs to be met; and I think it quite possible that such a ser-

vice of dedication is needed for use in certain cases. It is being advocated by some of the members of the Baptismal Reform Movement in England, that children so 'dedicated' should be brought up as Church children and receive instruction, and should be baptized and confirmed when they have grown up and are prepared to accept for themselves the vows of renunciation, faith and obedience. Such a dedication service would not be Baptism, but would correspond to the admission to the Catechumenate as it was practiced in the early Church and to-day in the mission field.

There is still, perhaps, some danger in England, of a baptismal revision which would accommodate the rite to the present degraded practice. But it is obvious that such a procedure would be about as reasonable as a proposal in the eighteenth century to accommodate the rite of episcopal consecration to the practice of the period; the fact that the bishops then were mostly absentees from their dioceses, and lived for a large part of the year in London attending the House of Lords, might be taken as proof that the bishop was only a titular figurehead. Since those days a great reform has come about, and bishops everywhere are devoted and hard-working servants of their Lord and of their people. The same will happen with Baptism; indeed it is already beginning to happen. And in the mission field, of course, Baptism is and always has been the distinguishing mark between Christian and non-Christian as in Hindu India or Communist China. There, it costs much for an adult to come forward for Baptism, and there is long and careful preparation; infant Baptism is restricted to children of Christian families.

For there is in fact the closest relation between the rite of Christian Baptism and the Christian Gospel. If we were prepared to define our Christian profession in some words which, to my sorrow, I once saw printed outside a Congregationalist church in Connecticut: "Religion is a mystic im-



pulse, working within us, to make the world through us better than it is"—the phrases of our Baptismal Rite would certainly be, shall we say, somewhat exaggerated. But if we believe that Jesus Christ is the Son of God who for us men and for our salvation came down from heaven, and died for our sins and rose again for our justification, then we need the Sacrament of Baptism as the New Testament and the Church understand it.

Baptism was originally a rite for adults, a 'believer's Baptism,' as it largely still is in the mission field. The convert receives the washing-away of his past sins, the sacrament being an act which both symbolizes and effects the cleansing of his soul from the guilt of the pagan life which he has now left behind. Then, as St. Paul teaches, it is a 'being buried with Christ in His death' and a rising with Him to newness of life (Romans 6:4): as Christ died for our sins and was buried and rose from death victorious, so the person baptised by total immersion disappears under the water and comes up again, as the sign that Christ's death and resurrection are re-enacted in him, and the sinner has received into himself Christ's remedy for sin, in becoming united with Him as a member of His body. This union with Christ, in Baptism and the Confirmation which in the early Church formed one rite with it, is also described as a new birth by water and the Holy Ghost, to the new life of sonship to God. It is referred to, again, in 2 Corinthians 1:22 as an 'anointing' (and the Greek word for 'anointing' is *christos*; we can see, then what it meant to St. Paul) and as a 'sealing' (as when the seal of ownership is impressed on some document or article; compare, therefore, Revelation 7:2-4, where

the 144,000 are sealed in their forehead and 14:1, where they are seen again with the Name of the Lamb and the Name of His Father written in their foreheads). Similarly in Ephesians 4:30 'Grieve not the Holy Spirit of God, whereby ye were sealed unto the Day of Redemption,' the metaphor is the checking of goods through to the destination to which they are being forwarded: a vivid picture of what happens in Baptism and Confirmation to the Christian who is not his own, for he has been bought with a price (1 Corinthians 6:19-20).

No one who has taken part in the Baptism of adults in the mission field is likely to forget the wonder of it. The New Testament comes alive when the converts, with full knowledge of what they are doing and with eager desire, renounce the devil and all evil ways, and are received by Baptism into the fellowship of the Christian Family, to belong henceforth to Christ. For this personal consent is really an essential part of any sacrament, since the sacraments do not operate magically, but are the outward sign and means of God's action upon persons.

Why then do we baptise babies? Because Confirmation is the deferred second part of Baptism, put off till the time when the person, having come to years of discretion, confirms for himself his baptismal vows, and is confirmed by the gift of the Holy Ghost. He then receives his First Communion in which his Christian Initiation is completed. The Lambeth Conference Report 'values the practice of Infant Baptism for the emphasis which it lays upon the initiative of God in man's redemption . . . and also for the welcome which it gives to little children on their incorporation into the family of the Christian adult initiation, which includes Confirmation and first communion.'<sup>1</sup> Where the children of Christian parents are baptized and are brought up in a Christian home, the mystery of natural birth ('that which is born of the flesh is flesh,' St. John 3:6) is rightly followed by the mystery of spiritual rebirth, where the Holy Ghost is given to sanctify the impulses and strivings of the child's developing life.

It is another matter, as we have said



here the home is only vaguely Christian; and there is certainly much that needs to be done in altering for the better our administration of Holy Baptism. It would no doubt be possible to improve the liturgical form of the rite; but an improved rite should be regarded as a luxury rather than a necessity. The prior need is to reach a clear theological understanding. The Lambeth Conference Report calls for a fuller examination of the theology of Infant Baptism, specifying four questions in particular, and then says 'This examination ought, in our opinion, to pre-empt revision of the Service of Infant Baptism.'<sup>2</sup>

Baptism stands in closest relation to the Gospel of our salvation; for it is the door of entrance into the Church, and expresses what the Church itself essentially is. For the Church is the New Israel of God, the continuation of the chosen people which God took to be His people, that the knowledge of Himself which they learnt might in the fullness of time become available for all nations. And the Israel of God was the place where the books of the Bible were written,

and the instrument through which God's saving purpose for mankind has been worked out. Within this Israel Jesus the Messiah was born; and as the result of His life-work, all who are 'baptized into Christ did put on Christ,' so that now the separations between Jew and Greek, slave and free man, male and female, are broken down, 'for ye are all one man in Christ Jesus (Galatians 3:27-28). And this Church into which we are baptized is described in the New Testament not only as Christ's New Israel, but also as His Body, God's Family, the Temple built of living stones, Christ's holy Bride. If we would be truly Biblical Christians, we must reverence and seek to understand more deeply the mystery of the Church and the mystery of the great sacrament which is the portal of the Church.

<sup>1</sup> *Lambeth Conference Report*, 1948, p. 109. See the whole Report V (B). Probably however the best discussion of the many problems raised by the theology and practice of Baptism, is *Baptism To-day* (Press and Publications Board of the Church Assembly, Church House, London, S. W. 1, price 1/6) which is a Second Interim Report presented to the English Convocations in October, 1949. A First Interim Report, entitled *Confirmation To-day* had been presented in 1944; this was criticised by Dom Gregory Dix in *The Theology of Confirmation in Relation to Baptism* (London: Dacre Press, 1946), and a lively discussion has been going on since, in a crop of articles by various writers in theological journals, and in many gatherings of clergy.

<sup>2</sup> p. 108.



PAOLO VERONESE—BAPTISM OF CHRIST [VENETIAN]  
(Courtesy of the National Gallery of Art, Washington, D. C.)  
(Kress collection)

# John Keble

and

## "The Christian Year"

By R. A. NORRIS, Jr.

**I**N the list of saints, scholars, and statesmen whose names adorn the annals of English Church history, but little place is accorded the figure of the Reverend John Keble, of Oxford and Hursley. Doubtless there is good enough reason for this. Keble was a man whose whole life and character were in a sense a miniature. There is nothing at all of the giant about him; and history—fortunately or unfortunately—has a predilection for giants. It sometimes happens, however, that in a seemingly insignificant man lies the spring of a great historical movement. And such seems to have been the case with Keble.

For John Keble, whatever else he be as poet or thinker, is the very type, as well as the source, of all that is best and most abiding in the Oxford Movement which he initiated. The brilliant and attractive figure of John Henry Newman flashes and is gone: his only legacy, apart from his many writings, an ever-renewed polemic. But the real Oxford Movement—the quiet spirit of Catholic doctrine, discipline, and devotion, which has worked as a leaven within the Church these many years—this is the spirit of John Keble, and his peculiar legacy to his posterity.

Keble, however, is not a man who can be understood as a progenitor of ideas, as one who thought or said this or that. He was not a Plato, whose intellectual system is a thing to be studied in itself and apart from its author; he was, rather, a Socrates, whose system, if such it may be called, is the very image of its author's character. It is only by meeting Keble the man that one can understand Keble the thinker; and, as a matter of fact, one might justifiably say that he did not think, as Newman or Hooker or Aquinas thought. He was. And what he as

an individual was, history embodies as ideas or attitudes, or points of view.

Keble has been much misunderstood—better, much disliked. Such men as Lytton Strachey—one whose works, like an ancient cheese, are more to be admired for their stench than for their substance—have found something eminently "queer" in Keble. "There is something," one of his critic comments, "... depressing about Keble's want of personal ambition; no doubt it was a triumph of grace over nature; but one would have liked the triumph to have been a little more impressive." Perhaps so. If he had turned down the crown of England instead of the Provostship of Oxford College; if he had rejected an archbishopric instead of an archdiaconate (and that in the West Indies)—then one might admire. As it is, one can only wonder, at that virtue which is practised where none can see, at that character which is faithful in small things.

And this perhaps is the outstanding mark of Keble's character—that he practised Christianity where, as far as the world is concerned, it is neither interesting nor entertaining. It is a peculiar and fascinating fact about the man that, as a man, he was neither peculiar nor fascinating. He had none of the ascetic brilliance of Newman, none of the oratorical fire of Wesley, none of the intellectual depth of Andrewes; yet from him stems the reconversion of a church. To him is owed the fundamental insight of the modern Anglo-Catholic movement in the Church of England and her daughter churches. Then, we may ask, what is it that set him above his fellows, that enabled him to lead and inspire a generation, if his personal capacities and accomplishments were but little out of the ordinary? The answer



to this query seems to be that his distinction, his pre-eminent qualification, was, quite simply, a depth and simplicity of faith, a quietness of hope, and a fulness of charity that set him apart not as a man but as a Christian from those around him. And hence it should suggest—and here bring preliminaries to an end—that to study the life and work of Keble is not so much an intellectual as it is a devotional exercise.

John Keble was born in the town of Fairford, Gloucestershire, on St. Mark's Day, 1792. His father, a clergyman, was vicar of the near-by parish of Coln St. Aldwyn's—a post that he held till his death in 1835. Growing up in the bosom of a large and closely-bound family, Keble grew into a reverence to authority and a respect for tradition that marked him throughout his later life. The Reverend John Keble *père* undertook the education of his son, which he seems to have carried out with signal success; for at the age of fifteen Keble was elected to a scholarship in Corpus Christi College, Oxford, where he took residence in 1807. It is impossible here to overemphasize the importance of Keble's childhood for the formation of his character. The intimacy of his family life—an intimacy which endured through his future career—fostered in him even further those qualities of sensitivity and affection which seem to have been a very part of him; and it is doubtless in part due to the sheltered nature of his early life and education that an initial shyness and reserve—coming out even in his poetry—was always prominent in his relationships with others.

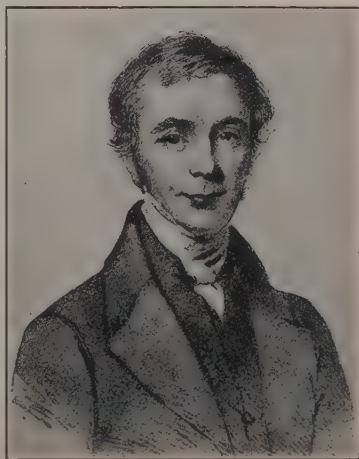
At Corpus Christi, Keble fell in with a group of men—among them Thomas Arnold and J. T. Coleridge, the jurist and later Keble's biographer—who always remained among his closest friends. His career at the College, as far as academics are concerned, was most distinguished; in 1810, at the age of eighteen, he obtained the rather extraordinary honor of a double first-class in Classics and Mathematics. Remaining in residence there for another year, he was elected, in 1811, a Fellow of Oriel College—at that time the center of intellectual life at Oxford.

Here, gradually, Keble, engaged in ful-

filling his tutorial duties and filling several academic posts, began seriously to take up the study of divinity; and finally, on Trinity Sunday, 1816, he was ordained priest by the Bishop of Oxford. At the end of 1817, after a short stint of parochial work under his father, Keble returned to the active academical life at Oriel, having been appointed tutor. Immediately before, and during, this six-year tutorship, he made the acquaintance of a number of men whose influence on him was to be immense—among them, the poet Wordsworth and his lifelong friend, Sir William Heathcote, whose living at Hursley Keble was to occupy for many years.

In 1823, tiring of the academical life, Keble accepted a living as Curate of Southrop, near his birth-place. Here he remained for some three years—perhaps the most important years of his life. For while in residence at Southrop, he gathered a number of pupils about him—such men as Robert Wilberforce, Isaac Williams, and Hurrell Froude; and out of the intercourse of that select group there arose in concrete form the spirit which, put into action in the Tractarian Movement, brought the Church of England back to a consciousness of her Catholic heritage.

In 1825, however, this intercourse with pupils came to an end, when Keble accepted the curacy of Hursley, near Winchester. In September of 1826, though, he removed



JOHN KEBLE

again to Fairford as assistant to his father, after the death of his sister Mary Ann. In 1827, upon the urgings of many of his friends, Keble published—anonously—*The Christian Year*, which had an immediate success. It was likewise in this year that he turned down the Provostship of Oriel in favor of a pastoral occupation among the country people whom he so loved. 1832 brought his appointment as Professor of Poetry in the University; and in fulfillment of the responsibilities of this position he produced the Latin lectures *De Poeticae Vi Medica*, which presented his critical approach to poetry.

By the year 1833, the stage was set for the Oxford Movement proper. The Church of England, deprived of the right of Convocation, was under the power of a Whig government, and powerless to protect herself from the "reforms" of an Utilitarian Parliament. The question of the suppression of the Irish Bishopsrics was up in Commons. Churchmen over the nation were aghast and helpless. At Oxford, the shock troops of the new Movement were ready. Newman, now himself a fellow of Oriel, and brought around by the influence of Froude to Keble's point of view, was returning from Sicily and Italy afire with a mission whose nature he did not exactly understand. It remained only for some one to fire the opening gun. On 14 July, 1833, Keble preached the Assize Sermon before the University. His text: "As for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." Newman, some thirty years after, writes, "I have ever considered and kept this day as the start of the religious movement of 1833." The so-called "Sermon on National Apostasy" was a closely-reasoned examination of the way in which a Christian nation might, like, the Jews of Samuel's time, repudiate the sovereignty of God, and treated of the duty of the Church and the Christian living within such a society to pray and to teach for its restoration to "the right way." The spirit of this new revolt of the Oxford group is perhaps better represented by a poem from Keble's *Lyra Apostolica*:

"... these English souls are seared,  
Who, for one grasp of perishable gold,  
Would brave the curse by holy men of old  
Laid on the robbers of the shrines they reared  
Who shout for joy to see the ruffian band  
Come to reform where ne'er they came to  
pray. . . ."

In 1835, after the Tractarian Movement was well under way, Keble accepted the post as Vicar of Hursley, with a church built from the returns on *The Christian Year*. Here he remained through the rest of his life, writing, caring for his parishioners and only occasionally entering into the public eye in controversy or crisis. Here he produced his well-known edition of Hooker's works, his *Lyra Innocentium*, *Lyra Apostolica*, and *Miscellaneous Poems*, and the translation of St. Irenaeus which he contributed to the *Library of the Fathers*. From Keble at Hursley—the Keble of whom Newman wrote that he was "a light too spiritual and subtle to be seen unless put upon a candlestick"—there issued forth, in letters, in books, in conversation, a spirit of quiet strength that maintained the Oxford Movement through the crises occasioned by the publication of Tract 90, by Newman's secession, by Manning's secession, and made it possible for the Catholic revival in the Church of England to become an abiding element of her life. And withal, despite the contribution he made to the national Church despite the important role he played in the ecclesiastical controversies of his day, he remained first and foremost a pastor. Preaching, teaching in the local school, visiting the sick, administering the sacraments to his people, he received perhaps his finest tribute from a Baptist who attended his service and, when asked why, replied that it was because in Mr. Keble's church he heard the Gospel preached. Keble died on 29 March 1866, and was buried in the graveyard at Hursley.

Of all Keble's works, it is perhaps *The Christian Year* that most closely reflects his temperament and the temper of the Oxford Movement at its source. This little volume contains one poem for each Sunday and each feast-day of the Book of Common Prayer. Its purpose—and incidentally a good deal of his own attitude towards the



practice of religion—Keble outlined in his preface:

Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion: and it is the . . . happiness of the Church of England to possess in her . . . formularies, an ample and secure provision for both. But in times of much leisure and unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness, this part of the merit of our Liturgy, is likely in some measure to be lost. . . . The object of the present publication will be attained, if any person finds assistance from it in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book.

Of course, such a volume as this must have certain defects of its very nature; and *The Christian Year* is no exception to this rule. Many of the poems, having been written simply to fill out the required number of Prayer-Book feasts, have a patently artificial rasp about them. But all in all, Keble's descants and fugues over the exquisite Gregorian rhythm of the Church's year have the convincing note of spontaneity and sincerity about them; and to those who complain that it is impossible to produce good poetry within the set limits of an ecclesiastical round of feasts, one might reply in the words of Keble's friend Wordsworth, "Nuns fret not at their convent's narrow room. . . ."

In truth the prison unto which we doom  
Ourselves no prison is. . . .

And though Keble's verses often suffer from obscurity of thought and clumsiness of language, they have at the same time certain obvious merits of a purely literary sort—a Doric simplicity of expression in many of the verses, and, over-all, a careful restraint and modesty in the treatment of emotions which, in the hands of one less skilled, might very possibly be overdone. Take, for example, this stanza from the poem for Monday in Whitsun-week:

Since all that is not Heaven must fade,  
Light be the hand of Ruin laid  
Upon the home I love:  
With lulling spell let soft Decay  
Steal on, and spare the giant sway,  
The crash of tower and grove.

But it is not the literary qualities of *The Christian Year* with which we are most concerned here. Rather let us consider it as a reflection of the character of the man who wrote it and of some of the attitudes which were the sources of the Tractarian Movement in the Church of England.

There is about Keble's poetry a discursive quality, a meditative atmosphere, which reveals often a pervading air of pessimism and resignation, a sense of decay. Keble of course was normally a cheerful man, if somewhat grave; but he had a propensity



THE VISITATION  
By Albertinelli

"for indulging a certain humour calling itself melancholy" which is, I think, brought out in *The Christian Year*. This propensity reveals itself concretely in his sense of disappointment at the seeming poor results of the Church's work in the world. It is difficult to lay one's finger on precisely the word, the verse, the stanza, that expresses, not only the general air of melancholy and pessimism, but the definite feeling—which was the motive power behind Keble's activity of retrenchment and reform—that the Church herself is failing, is apostate:

Oh! for a love like Daniel's now,

To wing to Heaven but one strong prayer,  
For God's new Israel sunk as low,

Yet flourishing to sight as fair,  
As Sion in her height of pride, . . .

(Thursday before Easter)

Later, in the poem for the Fourth Sunday after Trinity, he describes the imperfection of even the redeemed world, ascribing it to "our rebel works and will," and writes,

Hence all thy groans and travail pains,

Hence, till thy God return.

In Wisdom's ear thy blithest strains,

Oh Nature, seem to mourn.

But this pessimism, in Keble, was not a product of disgust, but of love. And it issues in a triple emphasis of reform. In the first place, as against the Evangelicals, whom Keble felt to rely altogether too much on emotion, and not enough on the training of will and on intellect, Keble reasserted the authority of Church Tradition, as a gift to be treasured and as a standard to be adhered to, to assure at once the sanity, the truth, and the Catholicity of doctrine and of devotional habits. He quotes St. Irenaeus: "We ought not to be still seeking among others for the truth, which it is easy to receive from the Church; since therein, as in a rich depository, the Apostles did most abundantly lodge all things appertaining to

the truth: so that whoever will, may receive from her the waters of life." And in *The Christian Year* he writes,

And we are left to find our way  
By faith and hope in Thee unseen.

What matter? if the waymarks sure  
On every side are round us set,  
Soon overleap'd, but not obscure?  
'Tis ours to mark them or forget.

Thus, to the degenerate Church of his own day, Keble's first command was a return to Church Tradition, as handed down from the time of the Apostles—"Waymarks sure."

In the second place, to the Erastians, to those who would make of the Church an octopus-state, Keble replied that the Church's first duty is to God, not to human authority, and that she herself founded by Christ and deriving from Him, is possessed of an inherent authority which cannot be traduced by any state. This high conception of the Church and her mission Keble opposed to the secularism of his time, whose fruit was that

. . . underneath each awful arch of green,  
On every mountain-top, God's chosen scene  
Of pure heart-worship, Baal is adored.

(Trinity IX.)

And to those who saw the Church only as a "social force," Keble answered that that was sheer idolatry, and insisted that the Church had no place in history if not the place of the channel of Divine Grace, the mediatrix of God's word to men.

Finally—and perhaps most important of all—Keble insisted that in time of apostasy, of crisis, of heresy and idolatry, the ultimate solution of the Church's ills is to be found in the renewal of the inward life of faith and hope. In this world, the Church herself is imperfect and faltering:

It is so—ope thine eyes and see—  
What view'st thou all around?  
A desert, where iniquity  
And knowledge both abound.

In the waste howling wilderness  
The Church is wandering still.

(Trinity XVIII.)

But even this may be a part of God's purpose; and our response must be one of faith:

Unwise I deem them, Lord, unmeet  
To profit by Thy chastenings sweet,  
For Thou wouldst have us linger still  
Upon the verge of good or ill,





hat on Thy guiding hand unseen  
 ur undivided hearts may lean,  
 nd this our frail and foundering bark  
 ide in the narrow wake of Thy beloved ark.  
 (Epiphany VI)

nd surely God Himself will be faithful:

And wilt Thou hear the fever'd heart  
 To Thee in silence cry?

\* \* \*

Thou wilt—for Thou art Israel's God  
 And Thine unwearied arm  
 Is ready yet with Moses' rod,  
 The hidden rill to charm  
 Out of the dry, unfathomed deep  
 Of sands, that lie in lifeless sleep. . . .

(Christmas II)

This then is the message that Keble's  
*Christian Year* brought to his own time: a  
 message of faith in the face of apostasy,  
 hope in the face of tragedy—and a message  
 of work:

Go, to the world return, nor fear to cast  
 Thy bread upon the waters, sure at last  
 In joy to find it after many days. . . .

(Trinity IX)

from the liberalism and utilitarianism of  
 his day, Keble returned to an age of faith—  
 with built upon the rock of the divine  
 church in history. And this message, found  
 reflected in *The Christian Year*, is the very  
 not-conviction of the Oxford Movement  
 which revitalized the Church of England.  
 from this humble divine—a competent  
 scholar, a modest poet, a faithful pastor—  
 came the insight and the personal faith  
 which were necessary to set afire the souls  
 of other men whose task it should be to  
 spread abroad the message of revival, to dig  
 back into the historical well-springs of the  
 church's life and bring forth the symbols  
 and the means of a new devotion directed  
 not to man, but to God.

Hence I think it is not wrong that a good  
 word be said for John Keble. There is, in  
 every age, a tendency on the part of men to  
 lose sight of the truth that no human work  
 is perfected, that none can be successful,  
 unless God Himself is a worker—and not  
 a worker only, but supreme architect. It was  
 the peculiar contribution of John Keble to  
 his own age that he recalled men to this  
 truth; and his work therefore is one that  
 of this age would do well to meditate  
 upon. Hence, though worldly greatness be  
 not his part, John Keble was possessed of  
 a fairer gift—a true belief and personal

trust in God, which bore fruit in the Church  
 of his day, and God willing, may even bear  
 fruit in the Church of ours.

Almighty and everlasting God, who dost  
 kindle the flame of thy love in the hearts of  
 the Saints; Grant to us, thy humble servants,  
 the same faith and power of love; that, as we  
 rejoice in their triumphs, we may profit by  
 their examples; through Jesus Christ our Lord.



## EX ORIS INFANTUM

(Extracts from the homework papers of a children's school of prayer)

**If your dreams come true, what work would you most love to do for God? Write a paragraph to describe it.**

Thus adjured, a seventh-grader wrote: I would like to be a dentist and work on people's teeth for God so they could eat His food and not have cavities and give people novacine.

Another seventh-grader: I want to grow up and be a P.E. teacher\* and teach children to be good and to help make them to be healthy and have good sportsmanship, then I want to get married and raise children and teach them about God and have them go to church and learn about God.

A girl in the sixth grade writes: I would like to be a nurse because I would help the sick and try to make them well. I could bring in their medison and take their temp (sic) and cheer them up when they get discouraged and tell them they'll be well soon.

And this from the fifth grade: I want to have some children when I grow up and make them grow up to love God and go to church. That's how my mother brought me up. That's what I want to do for God.

\* Not to spoil the fun, but "P.E." stands also for "physical education."

# "Lord, Hear My Prayer"

BY SHIRLEY CARTER HUGHSON, O.H.C.

## The Fourth Sunday After Trinity

### THE COLLECT

*O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. Amen.*

**R**EPEATEDLY we are taught that we are nothing without God. We must possess strength and holiness. "Be strong in the Lord;" without holiness no man shall see the Lord. But without Him, His help, and His dwelling in the soul, *nothing is strong, nothing is holy*. Our only hope lies in Him. With Him our strength is the strength of God Himself, our holiness is a participation in His holiness for it is revealed of God that "Thou only art holy," and our holiness is the flowing of the divine holiness into us.

Strength is the first thing necessary if I would conquer sin. Holiness is the result in my own character of winning spiritual victories. His protection is the guarantee of my being strong and holy, and unless I trust Him I cannot have His protection. Thus am I taught the paramount importance of trust in God. With strong confidence in Him I can do what I will, and He will grant it, because if I rest wholly in Him, it will not be possible for me to will anything save what is one with the divine will.

We ask Him to *multiply upon us thy mercy* for with our multiplied sins we need His ever multiplied mercy, and in His mercy He does not leave us to drive our course but He makes Himself our ruler and guide. If He rules and guides us, and we lovingly and humbly accept His rule and guidance, we cannot go wrong. All things will work together for good to us. So, "we

will triumph in the Name of the Lord our God," the Lord will perform all our petitions. We ask Him to be our Ruler and Guide. To submit to the rule and guidance of another requires the humility which is glad to give up one's own will. When He to whom we yield our wills is none other than the all-wise and all-loving God, how gladly and unreservedly should we place our destiny in His strong hands. How grateful should we be that He should condescend to devote His infinite energies to our interests.

Consider the nature of this virtue of humility which we are called to exercise. It is that gift from God which enables us to see and know ourselves as we really are in the sight of God. It is the virtue which enables us to see the truth concerning ourselves. There is no other way of acquiring this most necessary gift than that of submitting ourselves to humiliations. "Humble yourselves therefore under the mighty hand of God that He may exalt you in due season."

Thus humbly accepting whatever He sends, our life will be filled with the best and wisest things, and we shall be able to use everything temporal as such a means of further grace that we shall not lose the eternal blessings which are prepared for us. If used rightly, every temporal event and circumstance will prove a stepping-stone to the things eternal, "Wherefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope," and "they that hope in thee shall not be ashamed."

## The Fifth Sunday After Trinity

### THE COLLECT

*Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.*



The Church on earth is ever militant, and must ever be in the battle, but the divine ever condescends to human infirmity, and grants us periods of outward peace as a preparation for further conflict. So we pray that the Church may now have times of godly quietness. But if we would have the enemy and the avenger thus stilled, we must be faithful soldiers in the hour of battle. Temptation, Satonic antagonism will come, but God is on our side and the victory will be ours if we put our dependence on Him.

A true, lasting and final peace can come only after the battle. We long for relief from the siege of temptation, but have we fought bravely and well? If not, how can we ask for peace? The soldier who has done nothing for his King, cannot appeal to Him for relief from the struggle. Such a prayer would be a shame to him.

But we are also to find peace in the midst of the conflict. He who is at peace with God is at peace with all the world, and though turmoil may surround us, peace and calm dwell within if Christ reigns in our hearts. Our Lord has given us the pledge that the peace that dwells in His heart shall also dwell in ours. "My peace I give unto you; My peace I leave with you. Not as the world giveth give I unto you."

Men everywhere and in every age have longed for peace. The Scripture numberless times express man's desire for peace, but we forget how peace comes. We are assured that it is the fruit of righteousness. The soul that is filled with the righteousness of God will be filled with peace. There is no other source of peace. The Messianic prophet declares that "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." What more can the soul desire, what sweeter and greater thing could the good God give to us?

We must keep in mind that the world can be peaceably ordered only *by thy governance*. Through all the milleniums of history men have sought peace without looking to God and to-day as always before the world is seeking to make peace of itself. The effort is hopeless. The world cannot rest on in any department of its life without

God. Until men and nations are willing to look to Him, as the only fountain of peace, strife and chaos, fear and uncertainty, will reign. "Turn us again, thou God of Hosts, show the light of thy countenance and we shall be whole."

Peace faithfully won brings, as the collect implies, joy and godly quietness. The peace He gives is not an enervating relaxation from strife. It involves no cessation of service, but a continued and happy service, a foretaste of the joy they have who have entered upon the rest that remaineth for the people of God, but who nevertheless rest not day nor night from His perfect service.

In this collect the ending must have for us a special force and significance, beyond that which is found in many other prayers. Jesus Christ through whom we pray, is the Prince of Peace, our heavenly Ruler. Do we allow Him to rule our thoughts, words and deeds? Obedience is the price we must pay for peace. Let us note again the words of God spoken through the great prophet



FATHER HUGHSON, O.H.C.

of the Kingdom of the Messiah: "O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

### The Sixth Sunday After Trinity

#### THE COLLECT

*O God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.*

There is something to be gravely considered in God graciously condescending to make a special preparation for us. "I go to prepare a place for you." But the good things He has prepared for those who love Him, belong to this life as well as to the life to come. Indeed, if we are to have our share in the heavenly life, our life here must be a preparation for that which is to come. Am I preparing my heart daily that it may be a fitting habitation for my Lord?

If we love Him, what Joy do we have in the consciousness of His protecting love, what deep peace from the thought of leaning on the everlasting arms? And in the next life, these same blessings will be intensified a thousand-fold, and we shall rejoice then in the joy that can never be taken from us.

In the fall, man lost the power of loving God, and it can now be restored only through God's gift. So we pray, *Pour thy love into our hearts.* The renewal of the power of loving is made in our Baptism, and after that, we must increase the love within us by constantly exercising it. Thoughts and deeds of love to God and to our fellow-men are the exercises by which our love will be made stronger.

The gifts and purposes of God's love are beyond our comprehension, they pass man's understanding. This must of necessity be so because His love is infinite and our finite grasp cannot embrace infinitude. But as we go on in our experience with His great love, more and more can we enter into it and rejoice in it. Therefore we pray, *Pour thy love into our hearts.* The restoration of our

power to love Him was made at our Baptism, and it is to grow and increase through our exercise of it. St. Francis de Sales teaches us that we learn to love by loving, just as we learn to study by studying. Thoughts and deeds of love to God and to our fellow-men are the exercises which develop our love, and make it purer and stronger.

By such exercise our love will be so developed that we will love Him above all things, and through this love be able to lay hold of His promises. St. John says, "We love Him because He first loved us." Strange that He should love us who have so often wounded and offended Him. But stranger still that He should desire our love so greatly as to die on the Cross to win it. Let us pledge Him our love daily, saying with the psalmist, "I will love thee O Lord my strength."

As the mind is made for thinking, so is the heart made for loving. As the mind that does not think is a stunted mind, so there is something abnormal, indeed subnormal, in the heart that does not love, and we are made to love the best and highest things, and there is nothing that we can love in comparison with the all-loving Lord of heaven.

But there must be in our hearts no rival to God's love. We must love Him *above all things.* This does not, however, mean that we should love none else but Him. We are to be in love and charity with all men, loving them in and for God. If we are thus living the loving life, we shall receive in the end His gracious promises which exceed all that we can desire. Loving words spoken and loving deeds performed will bring us little by little to the life of love.

### The Seventh Sunday After Trinity

#### THE COLLECT

*Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.*



To-day the Church hails our heavenly Father as *the author and giver of all good things*. We have here suggested a test, to be constantly applied. All good things come from Him, and nothing can be good that has any other source. Let us question our hearts concerning the things we love best. Are they from God? Can I think of carrying them with me into His Heavenly presence? If not, then they do not come from God, and are evil things, and are to be cast out of my life.

We ask God to *graft in our hearts the love of His Name*,—another form of last Sunday's petition to pour His love into our hearts, another acknowledgment that without Him we cannot love Him. As we in baptism are grafted into Him as branches into the True Vine, and so become one with Him, so we ask that His love be grafted in our hearts, so that our love may become one with His love; that we may love as He loves. "I love what He loves and hate what He hates for love hath made me one with myself."

If His love is grafted in our hearts and is really doing its great work there, all else that we might ask will follow. With the presence and activity of divine love, there will be no lack of the increase of true religion, binding us to the Heart of God. The virtue of religion is that gift from God which will enable us to give to Him His just due of love and service. Daily shall we increase in His Holy Spirit; more and more watchful and successful in living the life He would have us live. Am I thus watchful?

We ask further that He *nourish us with His goodness*. He sows in our hearts the seed of eternal life. He waters it with His grace, and keeps it free from the thorns of sin lest they choke its growth and cause it to perish. It is through Him and His goodness that we are able to bring forth much fruit. "O that men would praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

Through His goodness we are not only to bring forth much fruit, but it is His purpose that our fruit should remain. The goodness by which we are able to bring forth through Him is our contribution to the building of the King-

dom that shall have no end. We are appointed to a work that shall endure forever, because our Lord Christ condescends to make us fellow-workers with Himself and the perfect work which He does He credits to us, and the reward will be ours.

We do not ask that His life be merely superimposed upon ours, but that it may fill us all in all. We ask that we ourselves, our own nature, may be so nourished and permeated with His own goodness, that He may so dwell in us and we in Him, that we can truly say, "I live, yet not I, but Christ liveth in me."

It is with this thought of the permanence of our work for God that we add the most necessary prayer, that Thou wilt *of thy great mercy keep us in the same*. Whatever spiritual fruit we may produce it will have no ultimate value unless He gives us the grace of perseverance. It is His to give, it is ours to persevere. Thus will His loving-kindness and mercy follow us all the days of our life.

## The Eighth Sunday After Trinity

### THE COLLECT

*O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.*

Again we are brought to think of the Providence of God, the *never-failing providence*—what strength lies in that thought! Though clouds and darkness be in my life, His care of me never fails. He cries to my soul in its distress: "I have called thee by thy name; thou art Mine; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

This divine Providence *ordereth all things both in heaven and earth*. There is nothing that can find place in my life save what is of God's ordering, and "He ordereth all things sweetly." In the long run, if we will be patient, "all things work together for good to them that love Him," for all things operate under His strong and loving

direction. Let us pray constantly, "Order my steps in thy word, and so shall no wickedness have dominion over me."

Do I really believe these reassuring and precious promises? Am I anxious and careful of many things, or do I remember that His Providence ordereth all things? Anxiety is the result of uncertainty, and God's promises leave no room for uncertainty in the believer's mind. To yield to anxiety is lack of trust in Him. "Yea, in God have I put my trust: I will not be afraid what man can do unto me."

We humbly beseech the good and loving God to *put away from us all hurtful things*. The humility with which we pray will govern the whole situation. Are we speaking truthfully when we declare that "we humbly beseech" Him? Are we really humble claiming nothing for ourselves, but with meekness and humility accepting what God sends knowing that He does nothing save for our good? "Truly my soul waiteth upon God: from him cometh my salvation."

One real test is how we receive God's response to our prayers. If He does not seem to give what we ask, is there a sense of disappointment, of self-pity, as though God were dealing hardly with us? If *this* be the case, is there not danger of hypocrisy in witnessing as we have done to His *never failing providence*? Pray that you may, as St. Paul enjoins, receive whatever comes from God's hands "in all patience and long

suffering with joy." What can bring greater joy than the consciousness that we are at every moment the object of the infinite love of Him who is perfect love, that the totality of His love is unceasingly poured out upon us?

In asking God to *put away from us all hurtful things* we must not, as is so general in our time, entertain the false, shallow and wholly unchristian notion that everything that makes us uncomfortable and unhappy is necessarily hurtful. The contrary is in most instances the case. The tribulation which our Lord declared should fall upon His people is the way to heaven if rightly used. "Whom the Lord loveth he chasteneth."

With full trust in His love and wisdom we make a two-fold request. First, that God would put away from us whatever is hurtful, keeping in mind that there is but one thing only that in its own nature is hurtful, and that is sin. And, secondly, we ask Him to *give us those things which are profitable for us*. So, God's work in the soul is a double work, putting from us all evil, and giving us that which is of spiritual profit. Likewise must our work be two-fold. We must "eschew evil," we must "do good." Just to keep from sin is not enough. By His gracious help, we must with loving purpose work the works of God. "Thou art my helper, and my redeemer, make no longer me a tarrying."



Manton Easburn (1801-1872) was elected Assistant-Bishop of Massachusetts in 1842. He was a pronounced Evangelical with such a dislike for "ritualism" that he came into clash with the Church of the Advent, Boston, over things which are generally accepted today. Although he appears to

have read nothing concerning religious questions of his time, he was a real scholar and had a great knowledge of the Greek and Latin classics. As to his religious convictions he boasted that he had never altered them from the time that he was seven years old.

His sermons were precisely thirty minutes long and followed the general Evangelical pattern of thought. His method of expressing himself was stilted to a degree which today would seem ludicrous. Phillips Brooks once heard him preach on the parable of Dives and Lazarus. After quoting Dives' prayer that Abraham might send Lazarus to assist him in his torments, Easburn solemnly declared: "To that wholly inadmissible request the patriarch returned a negative reply."





## SUMMER TIME

THE sun is an awesome red disc on the eastern rim of the sky when we hear "the caller" giving his salutation 5:25 a. m. as he knocks at the doors along the hall. The doors have been left open to permit some circulation of air during the close night. We drag ourselves out of bed for another hot day.

As in winter it is colder at Holy Cross than at any of our other houses, so in summer it is hotter here even than in Liberia, much less Tennessee or Santa Barbara. Once a lady in the South remarked to us that the summers must be nice up there on the Hudson River where the heat is so dry! Well, it is not. The damp, hot air just settles down in the valley and it takes a good wind from the North to blow it out to sea.

We know that it is hot today, because Father Harrison goes about without his towel drawn. The birds are silent about the monastery, except for the occasional clear piping of a lone wood thrush. The heat simmers above the roof and road; the leaves hang weak and flaccid from the trees.

With shades drawn within the monastery, life goes on as usual. The din of typewriters can be heard, for the doors are still open. There are already a number of calls for missions for the fall and winter. The Father Superior is looking over business matters, his acetone laid aside to cool his scalp. Father Barker has discovered a mix-up about some order for Liberia and has been back and forth to and from the bursar's office to see Father Hawkins several times. Father Hawkins is also infirmarian and has been busy seeing about that novice who had (or thought he had) a heat-stroke yesterday

afternoon after playing tennis directly after dinner, hoeing corn for an hour, a swim in the river and a walk to the post office for the mail. Father Taylor has had to be in the hot kitchen to see about putting some of our bumper crop of green beans in the deep-freeze. Father Gunn has decided to completely revise his bibliography of religious works and has about two hundred index cards out on table, bed and floor of his cell.

By noon the heat is even more intense; the sky is the color of copper and most of the heat seems to have collected within the walls of St. Augustine's Chapel. The noon offices sung, we find a hot dinner which takes away the appetite just to look at it and the book which is being read is a heavy theological work.

After the post prandial snooze during which the telephone disturbs the porter and everyone on the second floor, we decide that exercise cannot be hotter than sitting indoors, and the other rows of corn need hoeing. Father Novice Master has decided that his charges had better guard their health and so the open field with the now maturing corn is empty as we approach to break the soil which under the fierce sun is now like concrete. Clad not in the picturesque monk's garb, but in a pair of Father Baldwin's cast-off army trousers, a straw farmer's hat and work shoes, we start the back-breaking job of hoeing and hilling the corn. The sun grins with ironical humor at human efforts in mid-July and fresh streams of perspiration pour off the arms and chest. We keep on until four (after appropriate rests among the broken garden implements which lie under the big maple in the midst of the vegetable garden.) As we scan the slight progress made, we





can pause to meditate on how true the Book of Genesis is when it speaks of Adam ringing a living from the cursed soil by the sweat of his brow.

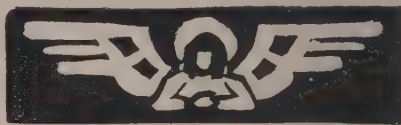
We stop with relief in time to get ready for Vespers and notice the dark mass of clouds in the northwest—tokens of an advancing storm. By the time the bell rings for Vespers the storm is upon us. The wind blows violently from the north, the trees writhe in anguish. The ugly mass of clouds which hang like dirty, ragged curtains transform the looks of everything. The bell-tower stands out in almost terrifying relief against the demonic fury of the heavens, the arches at the top taking on the appearance of the horror-stricken eyes of a helpless person in the midst of great distress. All nature has taken on the wild aspect of an El Greco painting.

Vespers is started in the chapel and the psalms are punctuated by the violent slamming of doors upstairs in the novitiate quarters. There is a flash of lightening and a deafening crash nearby, then the rain descends in torrents. Gutters can be heard overflowing and amidst the clatter of the heaven's fury rises the chant of the choir. "The heavens declare the glory of God and the firmament showeth his handi-work." We are not singing that psalm, which comes at Prime, but it must be in our thoughts.

Once the superior gives the signal for departure (a single rap on his desk) there is a speedy emptying of chairs and we hurry to look out for the windows. Father Harris finds that a great stream has poured from a stopped up gutter and that his cell is flooded. There is a mysterious broken flower pot which once contained a plant of Brother Aidan's now lying on the floor of

the inundated great cloister. The second floor hall looks like Fifth Avenue after a parade in honor of a returned military hero, the confetti in this case being all two hundred of Father Gunn's bibliography cards which the wind has taken out into the hall. What is the appropriate prayer for such a situation?

By the time supper is over the storm has spent its force and the distant flashes of lightning and rumble of thunder tell that the center of the rage is down at Newburgh. We assemble for recreation after supper on the little cloister instead of the garden. The clean atmosphere is exhilarating and the gentle splash of rain among the leaves of the great oak in the garth is soothing. The water gurgles delightfully in the downspouts and we think how well we will sleep after the night office. Father Parker is reviewing the Liberian Mission complications of the morning to a novice who is sitting next to him. Father Harris is seated next to the Father Superior. He draws his cowl. A few minutes later he whispers to the superior and then gets up and leaves. He soon returns wrapped in his heavy melton cape—he must feel fall in the July night atmosphere!



## THE IDOL

BY EVELYN UNDERHILL

I dreamed I was an Idol, still and grave;  
Too cold to comfort, and too weak to save.  
Sad angels watched me, and before my face  
One kneeling worshipper implored my grace.

No gift he asked, no favour did entreat  
But this—to live forever at my feet;  
There, rapt in selfless ecstasy, to raise  
Anthems of longing, litanies of praise.

So I sat dreaming, whilst through endless  
years  
His psalm and his devotion reached my ear  
And grieving angels cried unceasingly  
"He, who so worships, should the Idol be."

(Evelyn Underhill, *Immanence*, E. P. Dutton & Co., Inc. New York, with permission of the publisher.)



# Word and Sacrament

BY HAIG J. NARGESIAN

VELYN Underhill has written, "The whole liturgic life of Christendom is built on a double foundation; the Bible and the Eucharist." The Protestant sects find their central ethos in the former. The Bible, its interpretation and an adherence to ethical principles, comprises the essential life of the Church, the ministry and the laity. The Anglican Communion, on the other hand, though not at all minimizing the Bible, sectarian Protestantism may be very ready to minimize the Eucharist, finds its central ethos in the action of the Eucharist. It is not so much an interpretation and an adherence to ethical principles primarily, as it is a sacramental action performed by Church, priest and laity; it is a partaking and living within the Body of Christ.

The ethos of sectarian Protestantism, as the ethos of the Anglican Communion, exerts from its doctrine of the Church. To the rank and file of Protestants the Church is a fellowship of believers, men and women who have gathered together in the name and spirit of one Jesus of Nazareth. They will be the first to admit that the following verse is hackneyed; nonetheless, it does speak simply for a great many persons whose thinking of the Church is contained in the words of our Lord, "Where there are two or three gathered together in my name, there I am in the midst of them." In other words, whoever gathers together and wherever they may be, if it is done in the name of Jesus, there is the Church. The requirement for membership and the continued life within is that all shall be of the same mind; which mind will be that all believe in Jesus, that His teaching and ethical principles are worthy of serious consideration and model. Man will be saved if he fulfills the commands and injunctions of the Beatitudes and the Sermon on the Mount. The Church is a fellowship then of like-minded men who have confessed and do witness by their efforts to live according to the ethical and moral pattern of Jesus. The

Church is in the world, it is of the world, for it is of men, and that fellowship continues to save men, or rather it exists to help save men, for man may very well be saved outside it. They may themselves have the ability and the devotion to comprehend and follow the dictates of the Bible, for remember as we said above, the central and essential ethos of sectarian Protestantism is built on the foundation of the Bible. And so from this doctrine or concept of the Church issues the doctrine or belief in the ministry and in the nature of the Church in regard to its action in the world.

It is obvious within the content of the doctrine of the Church that there is no need within it for the apostolic ministry. On the contrary, it is repulsive to its concept of the priesthood of all believers. There can be no hierarchy of any sort. The called are all one. For the purpose of expediency, education, pastoral care, and so forth, one of the called is chosen to lead. He is the parson, the person, not the priest. He is the minister amongst many who minister. Without a priestly office of course there can be no priestly function or any need for the same. And so the sacramental life is absent from the fellowship of sectarian Protestantism. The Sacraments of Baptism and the Lord's Supper are kept and maintained in a very vague capacity. At any rate the central ethos of the fellowship does not find its life and tone in the sacramental life. It is found again, in the Bible, the word rightly preached. Where the word is rightly preached, is heard and taken to life by those who believe, there is the central life of the Christian.

Not so, the Anglican would say. There is something more, and in the something more is the central ethos of Christianity and of fellowship and communion. We do not deny anything you have said, but we say there is more. The Church, for example, is more than a fellowship of believers of similar mind and inclination. It is the very Body of Christ. The ministry is more than those cho-

sen from the fellowship, set apart for the sake of expediency. The Body of Christ has issued forth into the apostolic succession, the threefold ministry, whose very ordination and consecration are sacramental declaring an office and a function of the sacramental. The central ethos of the Anglican Communion is contained in its office and function of the ministry, that ministry being the life and the administration within that life of the very Body of Christ. As the supreme doctrine of faith is contained within the divine action of the Incarnation, so the supreme action within that fact, the ever present reality of that fact, is contained within the Sacrament of the Eucharist. As the central ethos of the Protestant sectarian is built upon the foundation of the Bible, the interpretation and adherence to its moral and ethical principles, the central ethos of

the Anglican Communion is built upon the divine action of the Incarnation, the doctrine of the Church as the Body of the Person of the Incarnation, and taking from the Bible (for remember that Anglicans are not minimizing the word but only declaring that there is more) the supreme command of our Lord, "Do this in remembrance of Me." In that command and in its fulfillment does the Anglican Church find its ethos. Let us look to that foundation.

The "Holy Mystery" from the beginning was the Church's central act of worship. It was never the act of the ardent believer, but always that of the group, and at the same time recognized as the sacred means of personal communion between the individual believer and his unseen Lord. The Eucharistic action is central because in this action the Church expresses itself characteristically. For the Last Supper both established and is the continuing life of the Christian community. During the New Testament period and in the early Church the Christian sacrifice was primarily an action, the essential thing was that which was done. It was not the sectarian Protestants would have something of a state of mind of the worshippers, remembering their Jesus who was cruelly crucified setting an example for that we should be able to take it as courageously, and so forth and so on. NO. It was a thing done in the present where the redemption wrought in the past by the Body of Christ was made a present reality. That which was once done becomes that which is being done. Past and present are now. The very action of "do" precedes the "in remembrance of me." The verb of action "do" denotes what our Lord did, (1) He took bread, (2) He gave thanks, (3) He broke it, and (4) He distributed it. Our Lord did this and that makes the Eucharist what it is. It is the Church. It is God as Christ as man working through and in His Body. As showing forth His death it is the expressive action of the Church as the Body of Christ. To be a Christian then is to be a communicant in the sacrificial memory. Herein is the office and the function of the Church. Herein is the central ethos of the Anglican Communion. When the celebrant



ST. VINCENT DE PAUL



ion of the Holy Communion is made we make a re-petition, plead and state that which was done once and for all in Palestine for our benefit, our salvation. When the Church acts in the Eucharist, Christ acts in it, and Christ is one in time and space. In Catholic Christianity the four parts of the Christian action are maintained, Offering, Thanksgiving, Fraction, and Communion. The Anglican Communion's ethos is contained in the simple obedience to this command of our Lord, "do this in remembrance of Me," and in the fourfold implication of that action.

The Christian Eucharist has ever been considered a sacrifice. The history of the sacrifice has been the varieties of experience centered about the desire to make an offering to the gods as some satisfactory way to the favor of Divine Reality. Its system and philosophy of sacrifice will become the ethos of a cult. The Christian sees the sufficient offering to God contained in himself; his soul and body is the perfect sacrifice. But the offering of one's self cannot be done by himself. He becomes extremely frustrated; he wants to do something and he cannot. He can only fulfill his desire and need through the mediation of Christ. God ended that frustration of men by the action of the Crucifixion. He redeemed men and gave them new life. Christ by his own action at the Lord's Supper identified the Eucharistic action with His self-offering to the Father. The Lord's Supper then is necessarily sacrificial, the continuation and the implementation of the Body once offered. In that Christ is one He offers Himself everlastingly for the same purpose and in the same way.

Protestants are very much concerned with the idea of fellowship. They think to find it in like-mindedness of belief and endeavor. But there is a very curious deficiency. At any rate, although it sounds very good, for the most it just does not work. Perhaps essentially because it is not radical enough. What is their cement of cohesion? In the Anglican Communion the cement, the cohesiveness that binds together is contained within the action of communion of the Eucharist. The Sacrifice is always a Sacrifice of Com-



ST. JAMES

(Courtesy of the Metropolitan Museum of Art)

munion. On the social level the Christian Eucharist is man's meeting God, in communion in Christ with our brethren. Therein is true united brotherhood. In the Eucharist there is a given unity; it makes into a common brotherhood those who have been made brothers. It is communion with the entire creation, God and the things of God. The point of reference is the Cross of Christ where sinful, broken, misused things in Christ are restored to God's purpose. The worshipper with his brethren is made at one

with God, the world, and in heaven. Therein is the true fellowship of the Holy Spirit.

The ethos of the Anglican Communion forbids Christianity becoming an intellectual, moralizing, subjective experience. The ethos of Christianity must precede its logos. Before the presentation of the logos, before the presentation of moral and ethical principles demanded of God for men to obey, he must be given the grace and the strength to be able to fulfill the commands of the Divine, else he will fall into a hopeless state of frustration, knowing full well that the good he ought to do he does not, and the evil he would not he does. The Eucharist, in its essential fact of sacrifice and communion, present experience, is an action empowering man to live the triumphant life, in a transmuted eschatology and in the eschatology of the final judgment.

I might end with a personal word of the reality of this discussion in my own experience. For five years I served in the ministry of a Protestant sect whose central ethos was contained in its ideology of the word. The altar was absent from its life. And in the fact of that absence my ministry, personally and

for my people, was inadequate and deficient. The exposition of what should be was eloquently verbose. The pleading for personal and social devotion and righteousness was everlastingly proclaimed. The word *per se* was preached, but there was something lacking. And that something I have come to believe was the central meaning, the climactic reach and commitment of the Christian fellowship, the altar and the Eucharistic action performed thereupon. Individually man's faith can be completed only at the altar; and collectively man's dynamic for social action can only issue from the essential meaning of the sacrifice and the communion of the altar. The altar, the benefit of it, is the only means whereby man's spiritual frustration can be overcome. And it is overcome by the constant pleading, the repetition of the Sacrifice of Calvary, the atonement wrought in that experience; that what was once offered in our behalf may ever be received. The saving power of the Eucharistic action is the power unto salvation. The Anglican Communion then has its ethos, its life, in that saving power of the Eucharist.

# How To Love God

BY MICHAEL R. BECKER

"TO be a great saint," says St. John of the Cross, "one must be a great lover." And then we have our Lord's own word for it that the greatest commandment of all is to love God with all our heart, and soul, and mind; and upon that hinges love for one's neighbor, and ultimately all the other commandments.

It is an easy thing to say that we must love God, but *how* shall we love Him? The saintly Bishop Ingram once outlined six specific ways to love God. Let's examine them:—

(1) *To think about God's character:* How do we come to know someone on earth? Mainly, we try to discern what he is, how he acts, what he likes and dislikes. Loving God is not just a matter of forcing our wills. We cannot sit down and say to ourselves "Now I just must love God."

That may help, but it will not accomplish the fact. Rather, we must determine to do all we can to find out what He is like, and above all, to tell God that that is our desire. Then we must realize from the very start that God is personal, and that He will react to our inquiries and advances *personally*, that we are to look for God as we would look for a *person*, and try to love him personally. It is all very intellectual to think of God as a "force," or a "mover," or a "mind," but we only complicate and make abstract what is vastly simple and real.

(2) *To ask God's help:* We must tell God in prayer that we desire His companionship. We shall not see Him, but we shall know He is there; just as the boy who was flying a kite in a dense London fog knew his kite was there even though he couldn't see it, because he could feel it pull. God stands wait-



ng to open the door whenever we knock. He wants friends. If we want to love God, we must go back to our prayers.

(3) *To ponder God's word:* Dr. Liddon used to say that the two lessons read at Morning and Evening Prayer were two letters from God. Leaving our Bible shut is like leaving God's letters unopened. The third way to discover and to love God is to get down on our knees with the Bible, where we see Him not only as He was perfectly revealed in the Person of His Son, but as thousands of others have seen and loved Him.

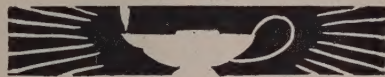
(4) *To go God's way:* We make a serious mistake when we suppose we can love God by knowing only His Word, and not His Way—"Bible Christians" and not Churchmen. The closest we can come to God is to walk beside Him, and His Way is pointed out for us by the Creeds and the Church and Sacraments. It is very difficult to make friends with someone if we demand that he always go *our* way. It is better to go *God's* Way, the way hundreds of thousands of people have found Him and loved Him, and have been loved by Him.

(5) *To seek God's Board:* Remember the two on the road to Emmaus? They thought they had lost Jesus for good, and even though He was right there all the time, no amount of argument could convince them, nor did His actual appearance. It was not until they had sat down together and bread was broken that their eyes were opened and they knew Him. To forsake regular Communion for some (we think) superior mode of "communing" with God is to reject God's own greatest offer of companionship: He gives Himself to us. God wants to be known and loved in the Breaking of Bread.

(6) *To do God's work:* There is no better way to know someone than to work with him. If you work side by side with anyone, and share his ideals and his methods, it is not long before you come to love that person. *Our love for God is best expressed by what we do.* "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." How much do we love God? What am I *doing* for God? Like the first disciples, do I run to tell my friends the good news of Jesus Christ? Are His

friends, the poor, the meek, the miserable, my friends? In Holy Communion God gives Himself for strength to act, and there is no better way to love Him than by a constant combination of these two things: union with Him, and doing for Him.

If the day is to come when the Prince of Peace will truly reign, then we have much to do. Practically the whole world needs converting. We shall have to love God so very much that His friendship will permeate every part of our daily lives and others will see Him in us. That is our job, to be Jesus to the world. If we love Him like that, then we shall be well on our way to being saints, which is, after all, our only real vocation.



## BOOK REVIEWS

W. W. MANROSS, *A History of the American Episcopal Church* (New York: Morehouse-Gorham Co., 1950) second edition, pp. xiv 415, cloth. \$5.00.

The need of the Church for a good comprehensive history was met in 1935 by the publication of this work. It has since been accepted as standard and has won considerable popularity. Now after fifteen years comes a second and revised edition. Changes have not been many, although the author has made some corrections or clarified some statements which were open to criticism. The final chapter of the first edition: "The Latest Phase" has been somewhat recast and called "Between Two Wars." Another chapter "Toward the Future" has been added to bring the history up to date. The bibliography has been revised and the excellent index enlarged.

—J. G.

EVELYN FROST, *Christian Healing* (London and Oxford: A. R. Mowbray & Co., Ltd., 1949) second edition, pp. 376, cloth, 15/.

Had the Church been more alert to the problem of Christian healing in the past the rise of Christian Science might have been forestalled or at least met in an adequate manner. This work reviews the whole case for spiritual healing going into the question of theology, beginning with the New

Testament and continuing through the patristic period. With the coming of Neo-Platonist thought the dualism of soul versus body upset this earlier tradition. With the advent of modern psychology the relation between the two has been definitely re-established. This work is, therefore, a valuable contribution to the better understanding of the whole complex question.

—J. G.

### Contributors

The Reverend Gabriel Hebert, D.D., is a member of the Society of the Sacred Mission, Kelham, England, and is author of a number of works, among them being *Liturgy and Society*, *The Throne of David* and *The Authority of the Old Testament*.

The Reverend Haig J. Nargesian is assistant at Trinity Church, Princeton, New Jersey.

The Reverend Michael Ray Becker is canon of All Saints' Cathedral, Albany, New York.

Mr. R. A. Norris, Jr., is a student at Haverford College.

Sister Rachael is a member of the Order of St. Helena and sister-in-charge at the convent at Versailles, Kentucky.

### Notes

The Father Superior preached and confirmed at the following churches in the Diocese of New York: St. Philip's, Garrison; St. Agnes' Chapel, Balmville; Christ Church, Marlboro; St. Stephen's, Tottenville; St. Paul's, Edgewater; All Saints', Mariners' Harbor, gave an address at South Kent School, Connecticut.

Father Kroll gave a retreat for the associates of the Community of the Transfiguration at the convent, Glendale, Ohio; visited the Convent of St. Helena, Versailles, Kentucky; served as chaplain to a youth conference at St. Peter's School, Peekskill, New York.

Father Packard conducted a retreat for men from Mohawk, New York, and a retreat for men of the Confraternity of the Christian Life, both at Holy Cross Monastery; served as chaplain to a youth conference of the Dioceses of Rochester and Western New York at Keuka, New York.

Father Hawkins led a retreat for the So-

ciety of St. Stephen for Deaconesses at St. Clare's House, Red Hook, New York.

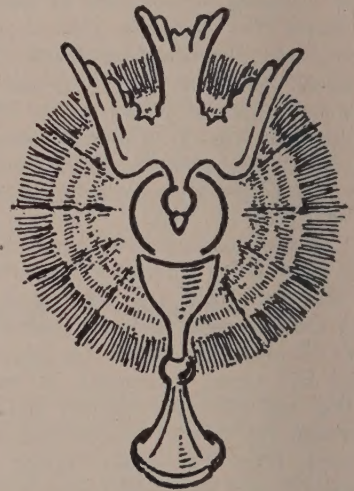
Father Harris served as chaplain to the Sisters of St. Anne at their summer camp at Spofford, New Hampshire.

Brother Herbert took part in the Valley Forge Conference.

Father Gunn served as chaplain at the House of the Redeemer, New York City for the month of June.

Father Taylor conducted a retreat for associates of the Community of St. Mary, Peekskill, New York; served as chaplain to the Valley Forge Conference.

Father Stevens served as chaplain to youth conference of the Diocese of New York at St. Peter's School, Peekskill, New York.



### Intercessions

*Please join us in praying for:*

Father Harris serving as chaplain at the Convent of St. Helena, Helmetta, New Jersey, August 6-14.

Brother George returning to the mother house for the long retreat and chapter.

Father Terry serving as chaplain to youth conference at St. Peter's School, Peekskill, New York, July 9-15.

The community will be in retreat from July 23 to August 1. This is followed by the annual chapter of the Order of the Holy Cross. The monastery will be unable to take guests during this time and members of the community are not free to take engagement



# An Ordo of Worship and Intercession July - Aug. 1950

- 6th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the reconciliation of enemies
- Monday G Mass of Trinity vi col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Confraternity of the Love of God
- Tuesday G Mass of Trinity vi col 2) of the Saints 3) *ad lib*—for the sick, the suffering, and the dying
- St Vincent de Paul C Double W gl—for the poor and the outcast, and for increase of the Church's work among them
- St Margaret of Antioch VM Simple R gl col 2) of the Saints 3) *ad lib*—for faithful witness of isolated Catholic Christians
- Friday G Mass as on July 18—for the Servants of Christ the King
- St Mary Magdalene Double W gl cr—for all penitents and for the conversion of sinners
- 7th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the Order of St Helena
- Vigil of St James V col 2) of St Mary 3) for the Church or Bishop—for the restoration of lapsed communicants
- St James the Apostle Double II Cl R gl col 2) St Christopher M cr pref of Apostles—for missions, especially in Africa
- St Anne Mother of the BVM GR Double W gl—for the Order of St Anne
- Thursday G Mass of Trinity vii col 2) of the Saints 3) *ad lib*—for the faithful departed
- Friday G Mass as on July 27—for the Seminarists Associate
- St Martha V Double W gl—for all in domestic service
- 8th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for deepening sense of vocation for Hobart College pre-theological students
- St Ignatius Loyola C Double W gl—for retreats at the House of the Redeemer in New York City
- August 1 St Peter in Chains Gr Double R gl col 2) St Paul 3) Holy Maccabees MM cr pref of Apostles for all who are in bondage
- Wednesday G Mass of Trinity viii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Oblates of Mount Calvary
- Thursday G Mass of Trinity viii col 2) of the Saints 3) *ad lib*—for the Confraternity of the Christian Life
- St Dominic C Double W gl—for the Order of the Holy Cross
- Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for all Deaconesses
- Transfiguration of Christ Double II Cl W gl col 2) Trinity ix cr prop pref LG Sunday—for growth in holiness for all Christians
- Holy Name of Jesus Gr Double gl cr pref as on Transfiguration or Monday G Mass of Trinity ix col 2) of the Saints 3) *ad lib*—in reparation for all misuse of the Holy Name
- Tuesday G Mass of Trinity ix col 2) of the Saints 3) *ad lib*—for the Priests Associate
- Wednesday G Mass as on August 8—for the Liberian Mission
- St Lawrence DM Gr Double R gl—for all being ordained to the Sacred Diaconate at this season
- Friday G Mass as on August 8—for Mount Calvary Monastery
- St Clare V Double W gl—for the Church training schools for women
- 10th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the sanctification of bishops and clergy
- Vigil of the Assumption V col 2) of the Holy Spirit 3) for the Church or Bishop—for the peace of the world
- Assumption BVM Double I Cl W gl cr pref BVM through the Octave unless otherwise directed—for the increase of the Religious Life
- Within the Octave Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr—for Saint Andrew's School

# From the Business Manager

## Little Things . . .

From a letter received at the Press office: "When Fr. Hughson was raising funds for the Liberian Mission, I recall how the children of a small Guild gave a Christmas tea and sent the proceeds towards the building of the new church at Bolahun. It was such a tiny amount, but Fr. Hughson wrote a thank-you letter as though they had sent a million dollars. The following summer, while in England, he sent each child a colored picture card with a loving message. Some of those 'children' are now married, with children of their own, but they still treasure those cards received from the Father."

## Study Your Faith . . . .

The Joint Commission on Approaches to Unity has sent out an urgent appeal for Churchmen to make a "Study of our own Faith and polity", and also "Study of Presbyterian Faith and polity". Certainly there is an urgent need for Episcopalians to know what their Church teaches. What with "union communion services" and "union ordination services" and other queer goings on, it is high time that the intelligent layman . . . not to mention some clergy and even some bishops . . . should get down to some hard study.

Several years ago, when the Episcopal-Presbyterian business was making the news, we published an article by Dr. Yerkes, UNION WITH THE PRESBYTERIANS. Every Churchman should read it. We will send you a single copy postpaid for 10 Cents, and ten copies for 50c. Naturally, Dr. Yerkes writes as a Catholic priest. His Tract should have a wide reading. Send for some copies today, and distribute to your friends.

## Address Changes . . .

We seem to be having endless trouble with these. Please notify us at least four (4) weeks in advance. Send Old as well as New address. Please do not ask us to make changes for any period of less than four months. Remember—we are publishing the Magazine at a monthly loss.

## Summer Schedule . . .

The Press office and shipping room will be closed on Saturdays during July and August.

## With Christ In God . . .

We now have copies from London. \$3.62 Postpaid.

## Father Spencer's New Book . . .

Progress can be reported on this production, but as yet we cannot set a definite date for publication. The title is YE ARE THE BODY, and it is a history of the Church.

## Packages For Japan . . .

Through the generosity of one of our good friends we were able to send off twelve packages of books and Tracts to Japanese clergy.

## Five Cents ? ? ? ?

"You ought to publish more five-cent Tracts." This is a request frequently received at the Press. Wish we could. We are trying to figure out how to continue selling a Tract at five cents when the printer charges us over four cents to print it! For example, we have just put in an order for a reprint of "Our Beloved Dead", and the printer writes, "This—(price)—is somewhat higher than our last billing, but labor costs have increased a great deal in the last two years."